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The TAHRIK-i-JADID

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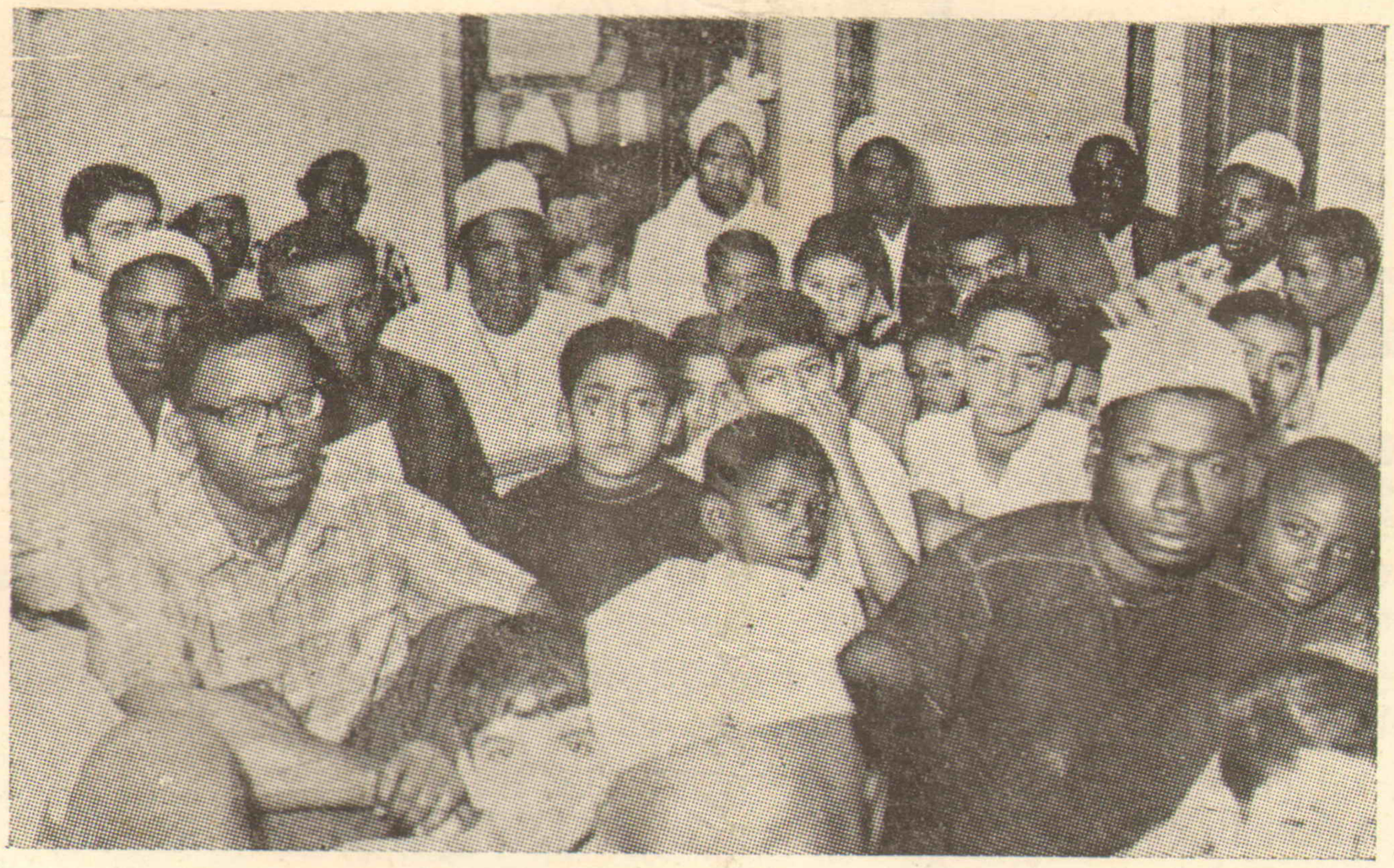
Editor : NASEEM SAIFI

Vol. 4 | Nubuwwat 1347—Sha'ban 1388—November 1968 | No. 11

Ch. Inayatullah Ahmadi, an Ahmadiyya Missionary in East-Africa with members of the Ahmadiyya Jamaat, Morogoro.



مکرم چوہدری عنایت اللہ صاحب احمدی - موروگورو مشرقی افریقہ کی احمدیہ جماعت کے ساتھ (سب سے پیچھے) یہ تصویر ایک جلسہ کے موقع پر لی گئی

THE HOLY QURAN

WITH ENGLISH TRANSLATION

(New Edition 1967)

Translated by Late Maulavi Sher Ali and revised by a board of Arabic scholars under the auspices of Hazrat Mirza Bashiruddin Mahmud Ahmad, Second Successor of the Promised Messiah.

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This translation is the same as given in the volume containing the commentary of the Holy Quran and as such is firmly based on a sound knowledge of the Arabic language. It will serve the purpose of those readers who without going into details want to have a general view of the Quranic issues.

This volume also includes the relevant portions of the Introduction to the Study of the Holy Quran.

Pages 818 **(Size 8½×6¼")**

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE

Tahrik-i-Jadid

MONTHLY

JOURNAL OF THE
TAHRIK-I-JADID NJUMAN AHMADIYYA (PAKISTAN)

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Vol. 4 | NUBUWWAT 1347 — NOVEMBER 1968 | No. 11

Sayings of the Promised Messiah

SYMPATHY FOR FELLOW-BEINGS

"I find that there are many people who have no sympathy for their brethren ; they do not spend their time, money, and strength to help their brethren in times of difficulties. If one brother starves, the other pays no attention to him, and does not take any care of him. Similarly, if one is entangled in some difficulty, the other does not come to his help. The Hadith exhorts us to look after our neighbours and to show sympathy to them. It goes so far as to enjoin us to put additional water in the broth in order to share it with our neighbours. Ponder, how much emphasis has been given to sympathy with neighbours. But now-a-days very few people care for this Hadith. Everyone is wholly concerned with himself.

Bear in mind that "Neighbour" does not mean only the one who lives next door ; nay, your brethren living hundreds and thousands of miles away from you, are all your neighbours. You should entertain good wishes for them, and should not, in any way deprive them of your sympathy. Every one should every day study his own case, and see how far he is sympathetic to his brethren, and how far he accords good treatment to them. Man owes a great responsibility to his neighbour. God is not in need of your sympathy, nor does He care for it. It is for your wellbeing that God sends down guidance and injunctions because he is solicitous of your welfare.

(Lecture Annual Conference, 1904)

SERMON

Delivered on Nov. 4, 1968, at Rabwah

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Having recited Surah Fatiha, the Opening Chapter of the Holy Quran, Hazrat Amirul - Mominin Khalifatul-Masih III, Allah's help and succour be with him, called upon the Jamaat, to seek Divine Protection by reciting often the following Revealed Prayer of the Promised Messiah, peace and blessings of Allah be on him :

رب کل شیٔ خادمك رب فاحفظنا

و انصرنا و ارحمنا

Transliteration : Rabbi Kullo Shayin Khadimoka, Rabbi Fahfazna Wansurna Warhamna.

Translation : O my Lord, every thing is subservient to Thee. O Lord, protect us, help us and have mercy on us.

After reciting the Prayer, Hazrat Khalifatul Masih elaborated the meaning of this Prayer in the following words :

"O My Lord, everything is subservient to Thee and is engaged in doing what Thou hast assigned to it. Our observations have brought it home to us that Thou hast presseed all that is in the heavens and the earth into our service, and hast showered upon us all blessings, material as well as spiritual. Our whole self is engulfed in Thy Grace and Favour. It is not within our power to express our gratitude to Thee for Thy innumerable favours but we still claim to be Thy loving servants. So, O our Lord listen to our entreaties.

"O Lord. Take us into Thy protection. Save us from being ruined. Suffer not our deeds to waste on account of our wrong-doings, shortcomings, misbehaviours, sins and transgressions. Let not the forces of evil get the better of us. May we never swerve an inch from the path by following which we may win Thy love. Let every one of us share fully Thy 'Rabubiyyat' (Sustenance and developing to perfection). according to our respective capacities. May we develope our respective capacities to their perfections and win ranks of nearness to Thee. May we ever remain firm in our faith that our Beloved Lord is the Protection. Who ever, O Lord cuts off his connection with Thee, falls into the pit of destruction. All protection lies in obedience to Thee. O Lord Thou alone art that All-Mighty and All-Powerfull Being Who is never tired of protecting all that is in the heavens and the earth. Thy knowledge encompasses every thing. So, O, our Lord, take us into Thy Protection and save us from being perished.

"O Lord ! Everything is subservient to Thee. So, come to our help. We know it full well that only those who are helped by Thee, come out successful. So if Thou dost not come to our help and succour, none can help us. All other supports are weak and frail. Thy support alone can be trusted in and relied upon. So, O Our Beloved, we rely upon Thee alone. Enable us to be among those helpers of the Divine cause, regarding whom Thou hast promised, saying :

'If you help the Cause of Allah, He will help you.' 47 : 8

"Our Lord ! It is only through Thy grace that we can observe the limits appointed by Thee, and fulfil the covenant that we have made with Thee as believer. To act upon Thy injunctions and prohibitions is not

possible without Thy help. O our Lord, everything serves Thee, so enable us to be the helpers of Thy Cause, so that, we may deserve Thy help and succour. Our Lord, come to our help, for he who is blessed with Thy help, never remains unsuccessful. Our Lord, we rely upon Thee alone.

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O Our Lord Shower Thy Mercy on us. Enable us to obey Thee and Thy Holy Prophet Mohammad, peace and blessings of Allah be on him, for he who is obedient to Thee and Thy Holy Prophet deserves Thy Mercy as Thou hast said :

"Obey Allah and the Messenger that you be shown mercy." 3:133

O Lord, grant us capacity to imbue ourselves with Thy Sublime Attributes, and to follow the path of righteousness. because it is the righteous followers of the Holy Quran who deserve Thy Mercy, as Thou hast said,

'Obey Allah and the Messenger that you be shown mercy.' 3:133

"O Lord, grant us capacity to imbue ourselves with Thy Sublime Attributes, and to follow the path of rithtiousness because it is the rightious followers of the Holy Quran who deserve Thy Mercy, as Thou hast said :

'Follow it (the Quran) and be righteous, that you may be shown mercy.' 6 : 150

"Our Lord, grant us firm faith in Thy Promise, 'Surely, the mercy of God is nigh unto those who do good.' Araf : 57

Enable us to satisfy all the demands of faith and requirements of Islam, and bless us with Thy Mercy.

"Everything is subservient to Thee. So our Lord, grat us protection, help us, and bestow Thy Mercy.

"Everything is subservient to Thee. So, our Lord, grant us protection. help us, and bestow Thy Mercy on us."

Hazrat Amirul-Mominin then said : in this Prayer attention has been drawn to the fact that Allah alone is the protector and Developer of man, and it is through His help and grace alone that man can be saved, and can develop his latent capacities to perfection.

Having explained in detail the significance of this Prayer, Hazrat Amirul-Mominin said that everything in the universe is made subservient to man. The sun, the moon, the stars, trees, bushes, flower plants, jewels, rubies, emarolds, diamonds, coal, lime-stone and every atom and the atomic energy latent in it, have been made to serve man. They can do no harm and cause no affliction to man until and unless it is decreed by God. Without his permission none of them can deter the progress and development of man. But many unfortunate people, by their own doings. displease God, and, as a result, the things that were made to serve them, cause harm to them. So man should always solicit God's help and protection for, until he comes under Divine protection, he runs the risk of being ruined Even his charity may be vitiated by his own taunting remarks, and his acts of devotion—Prayer, Fasting etc. may be ruined by desire to be seen of men. So man should always pray to God for His protection, help and mercy.

In short, in this Prayer attention has been drawn to the perfect "Robubiyyat" of God, and we have been taught the lesson of turning to Him, and Him alone, for our protection. We have been

told that nothing in His creation can do us any harm, nor can anything do us any good, without His permission. So we should pray to God to protect us from all harmful things and grant us the benefit of all useful things, and further to bestow His succours and mercy on us.

Hazrat Khalifatul-Masih then said that God taught this Prayer to the Promised Messiah, peace and blessings of Allah be on him, by revelation, and the Promised Messiah called it اسم اعظم "Ism-i-Azam" (i.e. a Perfect Prayer), and assured that whoever would recite this Prayer continually, would be saved from all calamaties.

"This is why", Hazrat Amirul Mominin concluded, "I exhort my friends to recite this Prayer very often that they may come under Divine Protection, that God may constantly stand by them with His help and succour, and that His Mercy may envelope them .....If Allah's Mercy envelops a person, and he secures His help and comes under His Protection, nothing can do him any harm, nor can anything torment him ; neither can any man harm him, nor can any creature of God cause any affliction to him. It is only through such Prayer that man can derive benefit and comfort from Gods creatures and the things made by Him, and can secure God's "Robubiyyat" (care and sustenance) fully and perfectly and can be what God wants him to be or for which He has endowed him with capacities.

"May God enable us to realise the true significance of this Prayer and recite it regularly, and produce the effect which the Promised Messiah, peace be on him, said it would produce in favour of the person who recites it sincerely ; that is to say, may we be saved from all heavenly and earthly calamities, and may all Satan's attacks, made upon us, be repelled, and may both men and other creatures be subservient to us! Amen !"

LIVE LONGER

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The Holy Prophet of Islam, peace and blessings of God be upon him, is reported to have said, "Marriage is my Sunnat (way) and also that he who does not follow my Sunnat is not from among us. Few words, but very pithy. People must marry ; marriage must be considered a sacred duty.

The continuity of human race lies in marriage (if man does not want to live and die in sin) and nations can progress only through the largeness of their members. The larger the number of a people (of a nation) the greater is expected to be their force except that they are opium eaters or good for nothing type of people.

But not only that much. It is not only the continuity of the human race that depends on marriage even the longevity of life owes a great deal to it.

Commenting on a report released by the United Nations in 1962, the Sunday Express, Nigeria (2 9 1962) said, inter alia.

"Get married and live longer, is the lesson bachelors and career girls might learn from the U.N's latest facts—and—figures book released yesterday. Statistics in the world organisation's demographic year book for 1961 show that married people the world over live longer than the single, widowed or divorced".

The Sunday Express also said ?

"All people are today living longer, however. The year book reports a 'long term' downward death rate, and notes that the female of the species has a greater life expectancy. A baby girl born in Sweden can expect to live longer than any other baby in the world—an average of slightly over 75 years. Norway comes next, while Britain, France and Holland have a female life expectancy of 74. In Newzealand and the United States it is 73. Sweden also takes the palm for the world's longest living men—they survive for close on 72 years.

Notes & Comments

Islam in Japan

Mr. Toshio Kuroda, Professor of Islamic studies at the Keto University of Tokyo, and his wife, recently came to Pakistan during their tour of Muslim countries.

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Prof. Kuroda is a self-converted Muslim. Originally a Buddhist, he was first attracted to Christianty but was lucky to stumble upon Islamic teachings. He found in Islam all the good points of Christianity but without the objections his mind had raised against certain Christian teachings.

The Professor said that there are now about 2,000 Japanese Muslims. Most of them had embraced the fatih during their stay in Muslim countries. In Japan itself all that was known about Islam to the large majority was that it preached praying five times a day, prohibited eating pork and permitted taking four wives at a time. Nothing was known of the real message of Islam. Though a Japanese translation of the Holy Quran was available, there were no other books in Japanese about the religion and its teachings.

(*The Muslim World*)
28. 9. 1968

Saudi Arabia Today

Sheikh Abdul Rahman Al-Khail, Social Affairs Minister of Saudi Arabia, writes :

Social consciousness was not found in Saudi Arabia when His Majesty the late King Abdul Aziz Ibn Saud established this kingdom, as this land had passed through centuries of ignorance and tribal conflicts. Social evolution was considered to be against the teachings of Islam.

The social historian Al-Amin Rehani, in a letter addressed to King Abdul Aziz in 1927 (published in the History of Nejd) said : "Since the time of Caliph Omar to the beginning of your rule, the Arabs were not blessed by any leader who could unite them and improve their lot except Muawiyah from Bani Umeyya and Mamoon from Bani-Abbas and Salah-uddin from the Ayubide family. These men; though they reached the heights of glory and raised the Arab flag in many places, were unable to extend their rule over the whole of the Arabian peninsula and they did not take interest in the majority of its population, who are the Bedouins, except as cannon fodder.

One thousend and three hundred years passed and these Arabs remained the same, and experienced no social progress in their long history.
Sheikh Hafiz Wahab said in his book about the Arabian peninsula in the twentieth century : 'Religious Ulema met at Mecca in 1929 and adopted a resolution protesting against the introduction of drawing and learning foreign languages and geography in schools on the pretext that drawing is forbidden by religion and learning of foreign languages leads us to read the ideologies of Kafirs and their corrupted literature, and the learning of geography makes us believe that the earth is round and that it is revolving.

"In 1927 the tribes of Matir and Otaiba and Al-Ajnan rebelled against King Abdul Aziz because he sent one of his sons to Egypt and the other to London (the land of Kafirs) and because he introduced telecommunication and cars into the land of Islam. They thought that these things were against religion."

I mention these incidents in order to give an idea about social progress in Saudi Arabia and the situation faced by the country when the Government thougt of introducing social services. You may be surprised to know that a sound social programme did not start in Saudi Arabia before 1961. But one is more surprised when he sees that despite all these difficulties, Saudi Arabia was able to take positive steps towards social progress.

My Ministry carries an additional responsibility which is not fased by similar Ministries in other countries. This responsibility is the outcome of the extensive area of Saudi Arabia and the fact that the majority of the population are Bedouins, who move from place to place and who do not easily accept anything except their inherited customs and traditions. The Ministry dealt with this question by establishing social centres in rural areas and by forming co-operative societies and by extending all possible facilities to encourage them to settle down. The ministry established professional training centres of the labourers and centres for guidance and welfare officers for social security. No doubt the establishment of factories needs great efforts, but the training of the citizens to work and look after them intelligently requires greater efforts.

In many countries, the Government levies taxes on the income of the citizens in order to collect the funds required for social programmes, but no such taxes are levied in Saudi Arabia. Not only that, but the Government of Saudi Arabia bears the major portion of the expenses of the social progammes.

Women had no place in the Arab society of the past. She was like a child-producing machine. But today she has gained a prominent status in society. There are welfare centres for mothers and clubs for girls, and nurseries for children. To-day men and women see separately, films about culture, health and society.

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While in the past these very men witnessed the days when religious teachers opposed the learning of drawing and geography.

'Church is dead'

"From the Pulpit" is a Christian column published everyweek in the Sunday Post (Nigeria). The Pastor who writes this column said on 19.8.62.

> "Nothing but a revival will avert the judgment of God from the Church. If Christians are not awakened, surely God will visit them with His judgment. The history of the Jews must be an example for us. They were judged because they would not repent and be revived at the call of His prophets.
>
> Before the Church can grow and be made fit for heaven, it must be revived. How many church members are really helped by the Sermons they hear on Sundays ? Very few. Why ? Because the Church is dead. It needs to be reawakened."

Impending Catastrophe

When Hazrat Khalifatul Masih III visited Europe last year he invited the people of that continent as well as the rest of the world to come back to God. If the people did not turn to God, he said, an unprecedented catastrophe was awaiting them. The call was so impressive and in fact so appealing that quite a number of people have taken heed of it.

Mr. Ebrahim Ahmad Bawany has published a pamphlet titled "Gog, Magog and Israel." In it, the writer says,

inter alia :

"However the Muslim nations need a mighty and vigorous shake up, so does the rest of the world. Therefore, the Muslim nations will be as much involved in 'the impending catastrophe' as all the other nations of the world after which the Imam Mehdi will rise, as foretold by Holy Prophet 1400 years ago, and now visible vaguely to Cheiro and Jeane Dixon, who see into the future either by astrological calculations or by gazing into the crystal ball."

The rising of the Mahdi after the catastrophe, of course, can only mean that he will be more extensively accepted by the nations of the world, for, he has already risen and his message is being carried to all the corners of the earth by his faithful followers.

ISLAM—PROTECTOR OF HUMAN RIGHTS

(From a British Newspaper)

The Islam faith guarantees human rights, said Sir Zafrullah Khan, a judge at the International Court of Justice, The Hague, on Saturday.

He was speaking at the fifth annual gathering in Wandsworth Town Hall of the Ahmadiyya Movement in Islam of Great Britain.

Many commandments in the Koran, the Moslem's holy book of learning, defined human rights and told members of the faith to respect them.

"The Koran lays down a standard of values designed to secure a level of behaviour which cannot be made by laws or declarations," said Sir Zafrullah,

"Someone who helps one person has done just as valuable a piece of work as a person who aids a whole community."

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Islam guaranteed human dignity and this could be seen in the mosques where people took their place in a row as they arrived regardless of rank of importance in the outside world.

All Equal

God did not invest sovereignty to any individual human being, for it rested with the people who chose the best administrators to govern them. "A person who has authority is the first servant of the people."

Islam was against any form of privilege and preached that all mankind were equal, said Sir Zafrulla.

"The Koran preaches the setting up of an ecumenical movement. It does not say change your religion but merely we should all worship one God."

In the past religion had been guilty of denying people some basic human rights, particularly that of choice. People were often forced into accepting a religion or doctrine which they did not believe.

"Islam protects all human rights as set out in the 'Declaration of Human Rights', but it does it more effectively than anything else because they are essential part of the faith."

The former Solicitor General, Sir Dingle Foot, said people had always had to fight for their rights.

He was present at the signing of the United Nations Charter over 20 years ago which guaranteed human rights.

"We met then to protect future generations from the scourge of war and to secure their liberty.

"Although things have improved there are many places in world where people's basic human rights are not being honoured or are being threatened."

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Sir Dingle gave the threatened Russian intervention in Czhecoslovakia's liberating movement Rhodesia and South Africa, as examples.

"Three years ago we celebrated the 750th anniversary of Magna Carta when the feudal barons forced King John to recognise their rights.

"This year we ar celebrating Human Rights Year and in our small way we are doing what we can to protect people's freedom."

Over 400 people from all parts of the country attended the gathering which was organised by the London Mosque, Melrose Road, Southfields.

(*Mitcham News & Mercury*)
19. 7. 1968

The West

Professor Arnold Toynbee is reported to have remarked in a discourse with the President Mohammad Ayub Khah while he was in U.K. a few weeks ago, that Islam would not be able to retain its past heritage in its attempt at an accommodating synthesis. The fortnightly YAQEEN, International, commenting on this remark says :

"But let us ask : Is the West today less tormented with unrest, disappointment and frustration, or is there reason to believe that it will be less so in future? Does the West hold out a promise ? The West with billions worth of liquor consumed in single countries, with fifty per cent illegitimate births, companionate marriages and unstable homes like cobwebs, the West with its contraceptives and sleeping pills, with its undressed woman, window dressed for sale, its rapes, murders, juvenile crimes, its commonalty groaning under the tyranny of Intellect, Power or Wealth and slaving under regimentation or factory laws, its governments spitting fire on smiling habitations and destroying human lives as swarms of locusts are destroyed on the sands. Mr. Toynbee did not look at his own feet before asking the Muslims to get out of the frying pan."

Self Effort

By Mr. B. A. Orchard

The Holy Quran teaches us that we must STRIVE along the Right Path inorder to reap the spiritual fruits of Islam.

STRIVING means to make an effort.

If we do not make a concentrated effort to do what is right and avoid what is wrong then our spiritual backwardness is entirely our own fault.

Those of us who are Ahmadies and are acquainted with the teachings of our religion should not blame circumstances or environment for failure in observing the teachings of Islam and observing the exhortations of the Promised Messiah and Khalifa.

Self effort is one of most important points in the development of an Islamic character.

It requires an effort to rise regularly before sunrise and offer namaz.

It requires an effort to control one's temper when :

(a) In the midst of noise when one is working, relaxing, tired or in need of sleep.
(b) Wnen someone quarrels with us, insults or finds fault with us.
(c) When someone breaks a promise, with us, is not punctual or fails to keep an appointment.
(d) When things go wrong or people displease us.

Continued on page 12

RABWAH DIARY

The Ansar Meet

The thirteenth Annual Ijtema' of the Majlis Ansarullah was held at Rabwah on the 25—27th of October. The opening session was addressed by Hazrat Khalifatul Masih (may God help him) who drew the attention of the members of the Community to the aims and objects of the advent of the Promised Messiah, peace be on him.

Hazrat Khalifatul Masih said that the object of the advent of the Promised Messiah was to spread the light of Islam in the whole world, and to make it dominant over all kinds of darknesses. He further remarked that explaining the object of his advent the Promised Messiah had said that the light of Islam really meant the light of the Holy Prophet Mohammad, peace nd blessings of God be upon him, and the light of the Holy Quran. Therefore spreading the light of Islam means that the light of the life of the Holy Prophet and the light of the teachings of the Holy Quran should be spread all over the world. It is upto us now to prepare the hearts of the people for the love of the Holy Prophet and for the acceptance of the teachings of the Divine Word.

Hazrat Khalifatul Masih further explained that before Islam could dominate every kind of darkness, it was essential thar the satan should try all it can to extinguish the light of Islam. The ultimate success is bound to be that of the light.

He called upon the members of the Jamaat to realise their responsibilities and to perform their duties to the best of their abilities. It was destined, he said, that the light of Islam must spread, but we must play our part and God help us do that. Amen.

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Khuddamul Ahmadiyya

The Annual Ijtema of the Khuddamul Ahmadiyya was held at Rabwah—the International Headquarters of the Ahmadiyya Jammat—on the 18th-20th of October '68. On the first day the attendance was recorded as below :-

177 Majalis (Branch Associations) were represented by 2405 Khuddam. As compared with last year, the number of Majalis attending this year was higher by thirtyone whereas the number of Khuddam increased by 218.

The games played included Kabaddi, Volley Ball and Foot Ball. Speech competitions were held and memory tests were also conducted.

Hazrat Khalifatul Masih's Address

Inaugurating the Ijtema, Hazrat Khalifatul Masih III invited the attention of the Khuddam to the f ct that prophets had always been raised to produce a people who would perform their duties to their God and also to their fellow beings, to the best of their abilities. Though the Ummats (people of the prophets) before the advent of the Holy Prophet were also raised for the good of mankind and they did all they could but the Ummat raised through the Holy Prophet of Islam is the best because it is only this Ummat that has been guided to all the minute details of virtue and evil.

Hazrat Khalifatul Masih advised the Khuddam that since they were a part and parcel of this Ummat, it was of utmost importance that they did their best to practise virtue and to shun the evil. You should, he said, realise your position and the duties that devolve on you should be performed with all sincerity at your command.

Hazrat Sahib referred to a verse of the Holy Quran (about Moses) which runs thus :-

ان خیر من استاجرت القوی الامین

Hazrat Sahib remarked that the qualities mentioned in this verse are the ones that you young people, should possess. He than dilated on the words Qavi and Matin which are used in this verse, and said Qavi has three meanings:

(1) Physical strengh
(2) Strength of the heart, and
(3) External strength

And Amin refers to such a young person who as a matter of principle, possesses these three qualities :

(1) Trust-worthy in his relation with God
(2) Trust-worthy in matters connected with the prophets, and
(3) Trust - worthy in mutual affairs.

Explaining the word Qavi further, Hazrat Sahib said that a Khadim should take exercise at the appropriate times, he should be careful about his food and he should also spare some time for relaxation.

As for the strength of the heart, he said that Taqwa (fear of God) was most needed and it is this very thing which does not left weakness and cowardice come in. The strength of the heart is also gained by trust in God which actually means that one should make full use of all the available means and leave the results to God Before closing his address, Hazrat Khalifatul Masih summed up his speach by saying that what is required of a Khadim is that he should be Qawi and Amin.

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35th year of Tahrik-i-Jadid

On Friday the 25th Akha (October) Hazrat Khalifatul Masih III announced the inauguration of the 35th year of Tahrik-i-Jadid and asked the members of the Community to realise the great task allotted to the Community and to make sacrifices according to it.

He referred to the three sections of the donations viz. Daftar awwal, Daftar dowum and Daftar siwum (i.e. the first, second and third section) and compared their donations per head. The average of the donations in the first section he said, was rupees 64 per head while the second section was rupees 19 and the third section, rupees fourteen.

In view of the increasing needs of the Community Hazrat Khalifatul Masih instructed the members to increase donation per head so that the second section could come up to rupees 30 and third section upto rupees 20 per head. Thus, he said. the total donations of the Tahrik-i-Jadid would rise to eight hundred thousand rupees,; last year the total amount promised was between five and six hundred thousand rupees.

It will be of interest to our readers to note that on the very day that Hazrat Khalifatul Masih made the announcement of the 35th year, the members of the Community sent in promises for more than three hundred thousand rupees.

Annual Conventions

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Twentyfirst Annual Convention of Ahmadis in United States of America

The 21st Annual Convention of Ahmadiyya Jamaat in America was held at Dayton Mosque, Dayton, Ohio, on August 31 and September I, 1968. The delegates started coming on Thursday, the 29th of August to participate in Friday Prayers. The arrangement for the lodging was made in private houses and hotels. Those who had cars stayed in Hotels whereas the sisters and those who had families along with them stayed on rent in Private Houses near the mosque. The Convention, by the Grace of Allah, as is usual with the religious Jamaats, was well attended and was estimated to be more in number than last year. Approximately 250 delegates cam from different States of America—Washington D.C., Washington, New Jersey, Massachusetts, Connecticut, Maryland, Pensylvania, Ohio, Michigan, Illinois, Wisconsin, Indiana, Kentucky, Missouri, Mississipi, California, etc.

Altogether we had four sessions. Three of them were held on Saturday. The first session was presided by Br. Ahmad Shaheed, Ameer of Pittsburgh. The second one was presided by Br. Bashir Afzal, Ameer of New York, and Consultative Meeting, the 3rd one was presided by the Chief Missionary himself On Sunday the fourth session was presided by Dr. Khalil Ahmad Nasir, who kept the audience attentive and spirited by his timely, proper and inspiring remarks.

On Saturday after recitation the Chief Missionary Maqbool Ahmad Qureshi delivered the opening speech after conveying the inspiring and blessed Messages of Hazrat Khalifatul Masih III and Secretary, Foreign Missions Office. Chief Missionary exhorted the members to be one with God and become His agents and means. Being in His mighty hands they can change the barren land of spirituality in the most fertile and green one.

Excepting Dr. B. Usama, who could not come to speak because of his son's drowning, all the speeches were delivered on the given topics by the learned speakers according to the programme. By the Grace of God all were well-prepared and were instructive and informative, enlightening and inspiring.

In second session Ansarullah and Khuddamul Ahmadiyya members held their meeting, discussed their respective duties, and later on members of Khuddamul Ahmadiyya elected their national Qaid for the next year, Br. Munir Hamid of Philadelphia. Ansarullah did not have election as the term of their offices would extend to the next year.

This year St. Louis mission served as a host. By the Grace of God the service of the food remained throughout satisfactory. Breakfast, Luncheon and dinner were served in time. The sisters and brothers of the host mission performed their duty wholeheartedly, enthusiastically and successfully. May God reward them all. Memebers of the Convention Committee Br. Syed Jawad Ali, Br. Ahmad Shaheed and Br. Mohammad Qasim also managed the affairs of the Convention well. May God bless them as well.

One week before Convention a class was held in Dayton Mosque in which representatives of New York, Washingtion, Milwaukee, Dayton, Baltimore, Kentucky, Chicago and St. Louis participated. They were one from each mission except the last two, wherefrom three representatives came. All the students worked hard. They attended the classes from 8 30 a.m. to 8.30 p.m.

excepting the interval of 1½ hours for prayers and luncheons. May God enable them to learn more of Islam and make them good example for others.

On Sunday Janaza prayers of Br. Jalal son of Br. Dr. B. Usama of Detroit were said after Zuhr and Asr prayers. Later on the Chief Missionary was asked by the members to convey the message of condolence to the bereaved family on their behalf. May God grant the deceased Paradise and the bereaved family patience and peace of mind!

Annual Jalsa in Indonesia

The 19th Annual Jalsa of the Ahmadiyya Jamaat Indonesia was declared open by Sahibzada Mirza Mubarak Ahmad, Vakil-i-Ala, on the 21st Akha (October) in the Istora Stadium, Djakarta, with prayers.

After the recitation of the Holy Quran, Mr. Mortolu read out in Indonesian Languoge, the special message of Hazrat Khalifatul Masih which he had addressed to the Jamaat in that great country.

In this message Hazrat Khalifatul Masih has admonished the members to busy themselves in the remembrance of God more than before. The days of the dominance of Islam, he says, are at hand and the present situation demands that we should increase the tempo of our sacrifices.

The Message having been read, Sahibzada Mirza Mubarak Ahmad delivered his opening address in which he called upon the members of the Jamaat to realize the great responsiblities that lie on their shoulders in connection with the spiritual revolution which it is for them to bring about. This object he said, could not be achieved without our presenting a matchless and ever practicable teaching in our own lives.

The premises of the Jalsa had been decorated with beautifully framed verses of the Holy Quran, Hadith and writings of the Promised Messiah.

Our readers will be interested to know that Sahibzada Mirza Mubarak Ahmad addressed a Press Conference at Bandung which was reported by almost all the newspapers. The past, present and the future of the Jamaat came under discussion at the Press Conference.

Most of the Journalists were anxious to know what the Jamaat was doing to spread Islam all over the world. The conflict with Christianity also popped up and a few questions were asked by the interested journalists on this topic.

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It requires an effort to make a proper adjustment of one's account inorder to pay Zakat properly and pay at least one sixteenth of one's income from whatever source it may come. Although for an Ahmadi the giving of a mere one sixteenth of one's income should require little effort it is sad and regrettable that so many cannot exert themselves to that extent while there are so many Christians who cheerfully give one tenth of their income to their Church.

It requires an effort to keep away from the cinema, gambling games, songs of women, unislamie television programmes, worthless and harmful literature in the way of books, magazines, comics etc.

It requires an effort to obey God first irrespective of what financial or material loss it may involve.

The goal of Ahmadiyyat is to propagate Islam so that it may rule the hearts of mankind throughout the world. It has been truly said that He who would rule others must first learn to rule himself.

Inorder that we may successfully establish the rule of Islam throughout the world it is essential that we apply Self Effort in observing those rules ourselves. We need to strive more and more bearing in mind that the eyes of the people to whom we preach are keenly watching us